

INDICTION

O R,

Accounting by *Fifteens*,

The Great Style of Prophetic Time.

S H E W N

By an Hundred Eighty Two Indictions, or
Fifteens of Years given in Scripture.

According to which a Line of 2730 Years is drawn
from *Solomons* Kingdom, and Temple Falling from Glory, at
his Death; To the Temple and Kingdom of the Great *Solomon*
in Glory.

And the Principal Indictions of Time, *Viz. Indicted Time, In-*
dicted Times, Indicted Half Time, and their Curious Frame and
Engravings are set out.

And from the whole Frame of Indictions Arises Arith-
metic Demonstration, That the *Papal* Times are at an End, and
that the First of the Indictions of Finishing is Entering; So that
the present *Persecution* of the Witnesses of Christ in *France* must
needs be the last.

Rev. XIII. 18.

Let Him that hath Wisdom (Αριθμέτω Arithmetically) Count.

By T. B E V E R L E T, An Humble Minister of the
Kingdom of Christ.

L O N D O N,

Printed for W. Marshal, at the Bible in Newgate street, and J. Mar-
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*given me by the author
1. May. 99*



Let the Reader please to Correct.

PAG. 111. 126. f. 33. r. 35. p. 12. l. 20. r. Indictious. p. 2. l. 2. To Margin. Verse 45 Indict. 2. p. 22. l. 22. Plot
out (1260 Years) p. 20. l. 20. Plot (which)

There is lately published a Sermon intituled, *God All in All*, or the Kingdom of the Son delivered up to God, even the Father, by the Son himself. Sold by *W. Marshal* at the Bible in *Newgate-street*.

asked for by one Mr. Marshall
p. 400. 1

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 so Great use to the Discourse, the Reader is
 desired to Ponder it; That He may under-
 stand the Scope, Design and Weight of Things.

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Additions: To pag. 21. add L. 9.

There was a Counterfeit *Indiction* of the *Forty two Months* by Cyrills Adjusting the *Lunar* and *Solar* Year; for the sake of the *Papish Easter*, a Heast Devised of *Anti-Christ*s Heart; yet much to be Remark'd, as just at the 42 *Moons* Entrance, *An. 437.*

To page 32. L. 33.

Admirably Agreeing with the stop of *Cyrus* his Decree, about three Years after it. To page 33. L. 20.

Admirably Corresponding with the First Glorious Preaching continued some Years after the last Week.

T H E

DEDICATORY

PREFACE.

TH E following Discourse I most Humbly present to the Notice, as far as I am able, of All Protestant Princes; In whom the Care for the Churches of Christ Witnessing for Him in sufferings hath Revived.

And most especially, I most humbly lay it at the Feet of our Protestant King; Whose Excellent, most Comprehensive Expression in his late Letter for Contribution to the Vaudois. Let be for ever wreathed into his most Royal Memorial; viz. That the Name and Memory of the Vaudois (those Ancient Witnesses of Christ against Popery) may be preserved.

I most humbly Dedicate it to Protestant Parliaments, and Magistratical Authorities; That it may be known, there are Great Prophecys, Promises, with most Solemn Oaths of the Wonderful Numberer of Time in the behalf of All the Confessors and Martyrs of Jesus.

I most Humbly present it to All Protestant Embassadors, Residing in the Courts of Romanized Princes; and most particularly to Him ^(y^e R^y of Monmouth) who, as Seraiah Jerem. 51.59 is preparing to go as a Pacific Prince (the most proper Expression of an Embassador) into France at this Time; with whose Person, and Negotiation I do most Humbly supplicate the Divine Presence; as on those Publick Accounts, the Honour of a Protestant Prince, and Nation; so on Particular Obligations to Him: And I cannot but Hope, this Prophe tical Representation shall bear some Resemblance

The Dedicatory Preface.

semblance to that Prophetic Writing, given by Jeremiah to that Seraiah; when he was going under a more Depressed Character to Babylon, as a Consolatory to Him; So that That Noble Lord may have hereby a Prospect, what is to be Hoped for of the Roman Babylon sinking, as a Millstone, Notwithstanding the Deplorable Appearances of the Protestant Interest, where he goes, and the Pompous Grandeur of a Court, so unaccountably Bigotted into the Persecution of it.

I most Humbly submit this Display on Prophecy to All the Sincere Protestant Ministers of the Gospel; that are United as Stars in the Right Hand of Christ, However differing in Magnitude of Light, the far greater Glory; or outward Appearances, of much more Inconsiderable Estimation: Yet if Reconcilable with their Being in that Blessed Right Hand; I pray they would Consider, and Judge of this so wonderful Frame of Time presented to their View, whether the hand of Heaven be not uncontestably Imprinted on it.

I humbly offer to the Royal Society here in London, this Arithmetic Beam, or Ballance of Time, as most proper, As it is Arithmetic to their Equi-Ponderancy.

I Lastly Pray, It may be Acceptable, and useful to All the Churches, and Servants of our Lord Jesus Christ; and Particularly to the Congregation to which I stand Related, for their Edification, and Consolation; To All who Love the Kingdom and wait for the Appearance of Christ: First the Great Things, that are to be fulfill'd in these Last Days in Preparation, and then in the full Glory of that Kingdom.

That All may be Invited to Faith and Prayer, Holy Expectation, and Reformedness in order to it.

Lastly, with All Profoundest Humility, Sense of my own Unworthyness and Weakness; I stand upon my own Justification; and that I ought not to be Ashamed on Account of any small Delays beyond my Hopes; Because I have not upon Enthusiastic or Light Grounds of Phantastry, Alarm'd the Thoughts of All, to wait for so Paramount a Revolution; but on what I have first Found in Prophecy, History, Chronology, and now I find (to my own Admiration,) Super-Induced by Arithmetic Demonstration; and shall therefore, I am most Assured have an Illustrious Issue from, and by the sure Word of Prophecy, according to the veracity of the Mouth of the Lord, who hath spoken it.

Indicted Time :

OR, THE

Twelve Hundred Sixty Days of Years.

Dan. XII. 7.

And I heard the Man Cloathed in Linen, which was upon the Waters of the River ; when he held up his Right Hand, and his Left Hand to Heaven ; and swore by Him, that Liveth for Ever and Ever ; That it shall be (For) or (Unto) Time, and Times and Half ; And when He shall have Accomplished (or in the Finishing) to scatter the Power (or Hand) of the Holy People ; All these things shall be Finished.

THese words are an Answer made by the Great High Priest and Apostle of our Profession, who orders All Times in Grace to his Church : He as the High Priest Mediates on his Sacrifice ; and as the Grand Apostle teaches His ; He therefore appears, *The Man in Linen*, who continued Appearing and Speaking from Dan. 10. 5. And Leading on through All the Inter-current State of the World, from the Third Year of Cyrus, to the very Glory of the Kingdom of the First Resurrection.

B

And

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And this Answer is given to Those *two Angels* attending on Himself *standing on the Waters*, as supremely Governing all the *Motions* of the World, and the *Kingdoms* of it, often compared to *Waters*, and like to *Rivers* running on in a strait Course of Time; of which *Hiddekel*, was now a Type; The *Angels* in the mean while, stood each on the Bank of that River, opposite one to the other, in the most awful Attendance.

The Question was, *Unto how Long the End of these Wonders?* Viz. The *Wonders* of *Christs Kingdom* to be Accomplished.

The Answer is given by the *Man Cloathed in Linnen*, as the Great *Palmoni*, the *Wonderful Numberer*: Giving under a most solemn Oath, that very Principal Part of the Grand *Line* of 2300 *Eves, Morns*, Dan. 8. viz. The *Time, Times, Half Time*, so often and so variously expressed by 1260 *Days* Twice, and by *Forty Two Moons* Twice also, and Included in the 1290, and 1335 *Days*; That *Line* shall run out before the *End of the Wonders*, and that then they shall be Finished or Perfected, is the Answer upon Oath.

Now in that, *Christ* Gives this in a *Line of Time*, It ought to be Connected, with what he had given before, as part of the 2300 *Eves, Morns*, and with what follows in Numbers of Time to the very *End of Time*, or of *Days*, as it is called, *The End of the Days*, v. 13. And so it is to be Joyned to the 70 *Weeks*, or 490 *Years* with the Time of the *Words, Going forth given* Dan. 9. And most strictly and precisely to the *Half Week*, or the middle point of the Last Week, or Seven *Years*; which was about the *Vernal Equinox* or *Pascha*, at which *Messiah* caused *Sacrifice to Cease*, by his own Sacrifice; *Dying*, and *Rising* again, v. 27.

At this very point of Time entred the Time of *Sealing*, according to that of *Daniel*, Chap. 9. *Messiah* was at his Death, to Seal up *Vision* and *Prophecy*, v. 24.

The Question is therefore by Divine Wisdom dispos'd immediately, after *Daniel* was Commanded to Seal the Book; Plainly Intimating, That space of Time given in the *Revelation*, (the Time of the opening the *Seales*; The last of which Brought in the *Seven Trumpets*;) And this *Indicted Time, Times, and Half* with them. (as is to be shewn in the following Discourse)

run

Or, the 1260 Days of Years.

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run along in the six first Trumpets. This General order of things I have thus given in a brief view (being what I have more at large Discoursed and Elsewhere Argued;) but is not the Business of the present Intention; which is to shew by the Admirable Frame of this Part of the *Line of Time*; That it must be just upon the Expiring, and that therefore the present *Persecution of Protestantism in France*, and other Parts is the *Accomplishing to scatter the Holy People*, and then *Times of Finishing* shall come in; For the making out of this, these four things are to be done.

1. The sense of *Accomplishing to scatter the Holy People*, is to be duely enquir'd into.

2. The *Accomplishing*, or *Finishing the Wonders*, is as exactly also to be Stated.

3. The *Time, Times and Half*, are to be examin'd with all Curiousness of Enquiry into every thing, the Divine Spirit of Prophecy hath pointed to in them, as to their Name, Nature and Curious Frame, their Ends, the Solemnity of the Oath constituting them, the manner of their Indiction, their Beginning, Continuance, and End.

4. To consider (by way of Application of these Heads) the Nature, and Kind of the Persecution of *Protestantism*, as it is now especially in *France*, and the Assurances we can Collect, that the *Times and Half* are now Expiring, and that therefore, the *Accomplishing to scatter* is now at an End, and the contrary *Accomplishing* is now really to come on.

1. For the First and Second Particulars, the sense of the *Accomplishing to scatter*, with which may be joyn'd the *Finishing the Wonders*, it is to be known; That One, and the same Word in the Hebrew, כִּלָּה, is used for the *Finishing of scattering*, and then *Finishing of Wonders*; But that Word hath two very, not only different, but contrary senses; There is a *Finishing*, or *Accomplishing* that speaks the Defailance of that Power, and Activity, that is in Action; so *Psal. 73. 26. My Heart faileth*, the very Word us'd here for *Accomplishing*, &c. On the other side, there is a *Finishing*, that speaketh the Consummation, and Perfection of the Effect still remaining; an Example of which we have, *1 Chron. 28. 20. David said to Solo-*

Indicted Time,

mon, *The Lord will not fail thee ; Till thou hast finished* (the very Word used here, for *Finishing*) *all the Work for the Service of the House of the Lord* : The sense then of the *Accomplishing* or *Finishing* to scatter, is such a *Finishing* as brings all scattering, and the Power, by which it is made, to a perfect *Consumption*, *בכילום*, or *Consumption of scattering*, and End of any such scattering : But the *finishing of these*, viz. The *Wonders*, is the bringing them to their highest Perfection and Glory for ever to remain ; So there is a great Elegancy in the opposition between a *Finishing* of utter *Consumption* and *Cessation of scattering*, and the *finishing* (to their Highest Perfection) of *Wonders*, each of which will come into a further remark, and yet both expressed in one, and the same Word.

I come therefore now to the Third, the close Examination of *Time*, *Times*, and *Half a Time*, now propos'd, and Herein I shall endeavour, First, to consider the significancy of the Words, as used in Scripture.

2. To Discourse on the *Indictionateness* of them, or that the proper force of the Word *Indiction*, as a Character of time is intended by them ; Herein I will first consider the Denomination, and the Significancy of the Words, the Spirit of God hath chosen to express them in ; And I find those to be *מוער*, *מוערס*, *ימערס*, Time Condicted, or Indicted ; *Time*, *Times*, and a *Half*, viz. Of *Indicted Time* ; And so Buxtorf, a Great Master in the Hebrew Tongue, gives the signification of *מוער* ; And the Radical Verb *יער* ; He Condicted, or Indicted Time, or Place ; But the Words we have now to do with in this *Oath*, and its *Line of Time*, may be most properly Render'd a *Time of Indiction*, *Times of Indiction*, a *Half Time of Indiction*. Pointing upon the Chronological use of the Word : And tho' I know, *Chronologers* are not agreed concerning the Original use, or proper use of the Word *Indiction* ; Yet I have Great Reasons to believe the very thing, as well as the Word had a much Elder place in Divine ordination, than in after Times, and that there had not been such a thing, or a word signifying such a thing, had not this Prophecy had use and service for it in Relation to the very Time, wherein it came into use, and Providence accordingly brought it in, as is more to be Insisted on in the following Discourse.

I observe then, the General use of this Word in Scripture is Appropriate to Times of extraordinary significancy, and of most Precise and Fixed Appointment ; Thus the Divine Spirit is pleas'd to apply it to the Seasons, for the distinguishing of which he appointed the *Lights of Heaven*, and which should constantly Indict those *Times and Seasons*, this is the first use of the Word, and it is as early as the Creation, and the History of it ; *Gen. 1. 14.* Which gives a great value to the Importance of the Word ; In the very midst of the Plagues on *Egypt*, when the *Murrain* on the Cattel of *Egypt*, was to be sent by Divine Hand ; That it might be more Convictive on *Israel*, and even on *Pharoah*, the Lord appointed a *Set Time*, the very word here us'd, *Exod. 9. 5.* The solemn *Times*, and *Feasts* for *Assemblies* are very often expressed by the very same Word, as the Learned in that Language very well know, as *Levit. 23. 2.* When the several *solemn times* Appointed by God to that People, are Recounted in a Chapter on purpose, this very word is a Title put upon them All : Speak (saith God to *Moses*) to the *Children of Israel*, and say unto them : The *Solemnities* of the Lord, which ye shall Proclaim to be *Holy Convocations*, these are the very *Solemnities* ; where this Word is twice used ; and so he goes on to every Particular *Solemnity*. The Last Instance I will give because it is in a case of so close, (even) Union with this of *Daniel*, is *Hab. 2. 3.* *The Vision is for an Appointed Time* ; There we have this very same Word ; That we might Translate for (Appointed) *Indicted Time* ; And the *Vision*, the Prophet is upon, is the Vision of the Glory, and the Kingdom of Christ ; and the destruction of *Mystical Babilon*, a Type of which was the destruction of *Litteral Babilon*, and the Restoration of *Litteral Jerusalem* ; And that those were but Types, we have two assurances in this Vision.

1. Before the full Accomplishment of this Vision ; *It is Prophesied*, verse 14. *The Earth shall be filled with the Knowledge of the Lord, and of his Glory, as the Waters Cover the Sea* ; Which hath never yet been fulfill'd, as it shall be ; The Vision therefore must look beyond any thing between, to the very Glory of the *Kingdom of Christ*.

2. In that the Words in the *Vision*, *He that shall Come, will come and will not tarry*, are expressly applied to the Coming of
Christ

indicted Time,

Christ in the Glory of his Kingdom. For even after the first Appearance of Christ in the Flesh, which of any time was likeliest to fulfil this of *Habacuc*. It is still said ; He *that shall come, will come, and will not tarry* ; As if he had not come as yet, in the Great sense intended at that time ; now then to say, the Vision is for *Indicted Time*, is to say in sum, and short ; The Vision is for an *Indicted Time*, for *Indicted Times*, for *Indicted Half Time* ; So long it will be, before it speak, but at the End of the Days, and the End spoken of here in *Daniel*, It will speak and will not Lye ; It will surely come, It will not tarry, Wherein even to several of the very self same Words, The Vision of *Habacuc* and of *Daniel*, are the same in sense and words.

By all this then, It undeniably appears ; These times are most precisely and strictly Limited times ; They cannot be longer or shorter ; And that they are times of great Solemnity, of great Purposes, Ends, and Designation : And beyond all this, these times are times, that may be properly call'd, *Indictions*, and so lead to the very times intended by them ; which fell under the use of that Character of time, call'd *Indiction*, or the Account of time by *Indictions*, as is further to be made out in the following Discourse.

2. These *Times* and *Half*, are plainly given with the *Emphasis* of Designation, Constitution, and Appointment by the Greek Words, Καὶ, καὶ, ἡμῶν καὶ, *Appointed Time, Appointed Times, Appointed Half Time*, which as much, as any Greek word can do, signifies Constituted, Appointed Time, and as much as can be, agrees with the *Hebrew* in *Daniel* as now Explained ; and puts us out of doubt ; If any can make a doubt of it, that the *Half* in *Daniel* intends the *Half Time*, It is fully expressed, *Rev. 12. 14.*

And tho it is true, this word Καὶ hath nothing, that signifies *Indiction* ; as a Character of Time, that should be in use together with it, or at the same Time ; Yet we find that the *Times*, and *Half* are assigned to the Flight, and stay of the *Woman* in the *Wilderness* in her Place, where she is *Nourished*, and that in the very same Chap. v. 6. *The Flight, the Wilderness, the place prepared of God, The being Fed*, shews every way

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way one, and the same Time, as to the main Intention, however differently Represented; and the time is there resolved into 1260 Days, which give Light in several Great Particulars to the *Times and Half*.

1. That they shew according to the *Prophetical Sanction*, *Ezek. 4. 4.* of a Day for a Year, the space of the *Times and Half* to be 1260 Years; *The Time* 360, *The Times* 720, *The Half Time* 180, So the Time is a Year of Years, and proportionably the *Two Times* and the *Half*. The *Seven Times*, that is, Years of *Nebuchadnezzars Deliration* made way to Interpret *Times* into Years, and a *Prophetical Time* of *Times*, or a Year of Years, at the Round of 360 Days to a Year, which 360 Days to a Year, is the express measure of 1260, just full solar Years. They shew the 1290 Days, *Dan. 12.* Are 1260, with the Addition of Thirty, and so the 1335, with the Addition of 45 to 1290, *Dan. 12. 11, &c.*

3. That which is very Great and Immediate to the Point we are upon, and the second Point proposed to be Discoursed concerning this *Oath* and the *Times and Half*; The *Times and Half* Valued than thus at 1260 Days, when we closely consider Them, they fall so easily into no Number, as that of *Fifteens*; So doth each Part, the 360 of the *Time*, the 720 of the *Two Times*, the 180 of the *Half Time*; So falls the whole and each Part, Distributed into their Half Parts, into the Fourth, or Quarter Parts; seeing then Fifteen Years was the Measure of an *Indiction*; It assures, the *Hebrew* words of *Time*, *Times*, and *Half Time* are properly translated *Indictions*; And the so very proper Translation of the words into *Indicted Times*, gives assurance, they are the same space of Time with the 1260; And that, what space of Time was so Notoriously Still'd *Indiction*, is to be sought in the 1260 Days, Into which the Times are Expounded; and when we find them in History Ready, These two mutually Inlighten and Assure each other. Now that this so easy Resolution of the 1260 into *Fifteens* could not be by Chance, or any Casual Fall of Numbers, one into another, I shall strongly Argue.

Indicted Time,

1. Because nothing of any kind whatever, Nor of this kind particularly, could be by chance to the Infinitely wise, and all knowing Spirit of *Prophecy*; who gives to All, who have it, *Arithmetick Wisdom*; And therefore when he gave that Number, knew all that was comprehended in it; He therefore knew and design'd the *Fifteens*, even as the 1260, from which they derive, for his own high Ends.

2 The Addition of *Thirty* to *Twelve Hundred Sixty*, Co-extended with the Times and Half, as hath been made out from *Rev. 12*. Making them *Twelve Hundred Ninety*, and the Addition of *Forty Five* to *Twelve Hundred Ninety*, making them *Thirteen Hundred Thirty Five*, prove the Particular Regards, The Divine Spirit had to *Fifteens*, that as the Numbers added so Immediately to the Times and Half, plainly shew, Those Times and Half, were *Twelve Hundred Sixty* in their Value and Effect; so the Additions by *Fifteens* shew their true just Natural Distribution into *Fifteens*, and the Great and Designed Respect, the Spirit of *Prophecy* had to *Fifteens*.

3. The further search, and Penetration into the 1260 thus distributed into *Fifteens*, discovers, that the *Israelitish*, and *Apostolical Twelve*, and the *Sabbatical seven* Multiplied one by another, *twelve into seven, seven into twelve*, are Engrafted into *Fifteens* of the 1260; For either *Twelve times Seven Fifteens*, or *Seven times Twelve Fifteens*, make *twelve hundred sixty*; Now when we observe, how much wisdom the Spirit of *Prophecy* hath laid up in Numbers in the *Prophecy* of the *Revelation*, in the Number *twelve*, in the Number *seven*, in the *Number of the Beast*; It is no mean Argument, that the Spirit of *Prophecy* design'd the *Fifteens* in the 1260, to which the *Sabbatical, Israelitish* and *Apostolical Numbers* are so Essentially Related; and which serve to so great Use in the Principal Intention of the Oath and of the *Prophecy*, as we shall find hereafter.

And as a further Assurance of the deep Inlay, and Interweaving of the *Israelitish Apostolical twelve*, and a *Sabbatic seven*, with the *Fifteens* of the 1260. The Total Summ of the *Fifteens*, or *Indictions* is *Eighty Four*; now the twelve and the seven Multiplied by one another make the just Eighty four, as the Eighty Four make the *Twelve Hundred sixty*.

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4. When therefore we come to enquire into the whole Course of *Historical Time*, and to examine, where we can find any Character of Time, that answers these very great Signatures of Time in *Propheſie*, distributed into *Fifteens*, and ſtyled by the name of *Indictions*; we find it in the Time of *Constantine*, ſirnamed the *Great*, when he had vanquiſhed the *Pagan Tirannic Emperors*, had made ſolemn Acknowledgment of *Chriſt*, and cauſed the Perſecutions upon *Chriſtians* to ceaſe; then was Time distributed into *Fifteens*, and the ſolemn Name of *Indictions* put upon them, as *Petavius de Doctrina Temporum* ſpeaks out of *Onuphrius*, even about the Time of the *Autumnal Equinox*. 'In the Year of 'common Account, 312. *Indictions* came into the uſe of Men, 'and into Light. The Spirit of God, as *ſeven Spirits*, and *ſeven Eyes*, ſent out into all the Earth, governed to this very Time the Distribution of Time into *Fifteens*, and to the putting the Name of *Indictions* on thoſe ſo distributed parts of Time, according to the uſe he had for them upon this *Oath* of *Chriſt*.

And becauſe they were to be of great uſe in his Kingdom throughout the whole *Times* and *Half* ſo *Indicted*, therefore he ordered them to be ſo introduced by ſo Eminent a Servant of, and Emblem of the *Kingdom of Chriſt*.

And the very mention of the 1260 Days with the *Manly Birth caught up to the Throne of God*, is a great Proof, He was the Perſon that Bore the Type of *Chriſt ſo caught up to the Throne of God*, who ſo knownly brought in *Indictions* found in the 1260 Days. As ſoon as ever therefore his Victory over *Pagan Tyrants* and their Tyranny, and the Ceſſation of *Chriſtian Perſecutions* was, the Crucified *Jeſus* was advanced on the Throne of the *Roman Empire*; Then *Indictions* or *Fifteens* of Years are memorializ'd for the 1260 Days, to ſhew whereabouts in Time they are to be looked after.

I ſay whereabouts, for indeed the *Indictions of the Oath* did not begin with thoſe, yet an Eye is given of them from that very Time; *Indictions* and *Fifteens* were coming into daily Notoriety; and the great ends of them in the *Oath* were diſcernibly in view; as ſhall be more abundantly *Illustrated*.

Indicted Time,

Now how Reasonable, according to the Scriptures Exposition of *Prophecy*, is it to be supposed, That the Supreme Government of the World takes care, that such and such things should be done, That some *Prophecys* correspondent with them, should be *Fullfilled*: Thus it took care, *Augustus Caesar* should Cense the World, *every one in their own City*, Luke 2. 3, 4. Mat. 2. 6. that Christ might be born; according to *Prophecy*, in *Bethlehem*. Thus that the same *Augustus* might be some Emblem of the True Grand *Prince of Peace* come into the World, Providence took care that an Universal Peace, and *Oecumenic Empire* should have place in his Reign; And thus it took care that an Account of Time by *Fifteens*, and known by the Style of *Indictions*, should come into Publick Use; that for Far Higher, and more Solid *Indictions*, as an Harbinger, or Forerunner, it might prepare the way for Prophetic *Indictions*, and serve as Indications, whereabout they are to be enquired after, and where to be found; and where and when the very Service and use of *Prophetic Indictions* was in Preparation for, and entring.

Now I most humbly Acknowledge, I cannot understand how Greater *Proof* can be Given; Either that the *Times and Half* are to be Looked for, after *Indictions* came into use, and Light; or that *Constantine*, who brought in *Indictions*, is the very Person made use of, as a Type in the *Vision of the Manly Birth caught up to the Throne of God*, in the Appearance of his Kingdom in the *Christian Empire*, Secur'd, but Retir'd, as under the very *Throne of God*; Reserv'd in a Majestick Secrecy in Heaven, and Non-Appearance on Earth, Till after the Time of the *Times and Half of Indiction* were past, and the Ends to which they served, were Fully Accomplish'd.

For the 1260 Days made up so of *Fifteens*, and *Indictions* are Nam'd in the *Vision of the Manly Birth, caught up to the Throne of God*; *Constantine* is the Person that Introduced them; therefore he is the Type of the *Manly Birth Caught up to the Throne of God*.

Again, *Indictions*, and Measuring Time according to them, hath been proved to be plainly Predicted by this *Prophecy*, and Pointed unto: They must therefore be enquired after for the understanding *Prophecy*, when they Became Authentic, and Ratified in their public use.

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But yet the *Indictions of the Prophecy* are not therefore Necessarily to commence at the same time, but may be very well suppos'd to be huiſher'd in, and waited for, according to their State and Dignity; and that precise Point of Time of their Beginning, is to be further enquir'd after, and by other Indications of the *Times and Half*, and 1260 Years of *Indiction* to be Found; as ſhall be ſeen under the next Head of Diſcourſe, wherein it ſhall be ſhewn, in what an Admirable Order, and Alliſance. All theſe things Lye in the *Prophecy of the Revelation*; ſo that Thoſe, who through *Deſire ſeparate themſelves*, and ſeek to intermeddle with this *Wiſdom*, far Superior to all the *Pythagoric Wiſdom of Numbers*, ſhall find the ſame kind of Assurance, but much Diviner, than *Vertuoſo's*, or *Experimental Philoſophers*, or *Mathematicians*, who will not, they ſay, Lay out their Faith, but upon a clear Title of Truth, can pretend unto: For beſides their manner of Assurance falling in, there is the Authority of the Divine Spirit alſo.

When therefore we find ſo Great and Curious Engravings of the Holy Spirit of *Prophecy* upon theſe *Indicted Times and Half*, meaſured out by *Fifteens*, into *Twelve Hundred Sixty Days*, it becomes neceſſary we ſhould ſearch the Word of God, to ſee, if we can diſcover Any of his Footſteps in ſetting an Honour upon the Number *Fifteen*; which we find ſo plainly to be the Number, into which *Twelve Hundred and Sixty* is to be divided, evenly Down to its Fourth, or Quarter Part; and each Part made up, Even, as the whole, of Even *Fifteens*; and in the 1333, there can be no Equal Diſtribution, but into *Fifteens*: Let's then try if we can come near, and make an Approach to any Foundation, laid by the Holy Spirit in the *Mosaic*, or *Prophetic Frame*, to give Reaſon, and Inſtruction to us, concerning its Choice of *Fifteen* to Fix *Sabbatiſm* and *Israelitiſm* upon in a *Prophetical Line* to the *Kingdom of Chriſt*, the Great, and Bleſſed *Sabbatiſm*.

There are Three Scripture Remarks of Honour on the Number *Fifteen*; which I look upon as the Preparation, the All-Foreſeeing Spirit made for theſe *Fifteens*; which we ſhall after find, have very Great Relation, and Subordination to their *Prophetic Representations*, whereunto they have ſubſerviency, and to the Ends of the *Oath* in theſe *Fifteens* or *Indictions*.

Indicted Time,

1. The First, and Principal, I Rest upon, is the *Feast of Tabernacles*; This was ordain'd to be the *Fifteenth Day of the Seventh Month*, the very Month, if that may add any thing to it, on which *Chronology* places the First Introduction of *Indictions* by *Constantine*: Thus we find *Levit. 23. 33, &c.* It is again Repeated *Numb. 29. 12, &c.* with the Express mention of the *Fifteenth*.

Now this *Feast* hath many Great Remarkables, All which have Respect to *Prophetical Ends*, some of which are more particular to the *Indictions* of the 1260 Days of the *Hidden Time* of the *Church*, and *Witnesses*, and *Sealed Servants of the Living God*. Some to the *finishing Indictions of Joy*, but all to the *True Israelitish Apostolicism, and Sabbatism*.

To the *Indictions* of the 1260 Days.

1. In every *Seventh Year*, the *Sabbatic Year*, and *Year of Release*, there was a Solemn Ordinance of *Reading the Law* in the *Sett Time* of the *Year of Release*: the very *Indicted Time* in the *Feast of Tabernacles*, and the very word used in *Daniel* in this *Oath*, as if there was a Pointing to *Indiction* by the Number *Fifteen*, *Deuter. 31. 10*. Now how do these things look to *Interdictions*, as a *Feast* on purpose for them, Joyned with the *Reading of the Law*, as both the *Israelitism* and *Apostolicness* of the *Witnesses Prophecy*, and to *Sabbatism* in the *Year of Release*, the *Seventh Year*.

2. It was to be on the *Fifteenth Day*, That Refers to the *Indicted Time* of this *Oath*, And in the *Seventh Month*, shewing the Bearing up *Israelitish* and *Apostolic Sabbatism* unto the *Times of Finishing*.

3. It was to be celebrated in Remembrance of *Israels* being made to *Dwell in Booths*, when God brought them out of the *Land of Egypt*, by All *Israelites Born*, *Levit. 23. 42, &c.* This looks to the *Israelitish, Apostolic Church, in the Wilderness*, and to the *Sabbatism*, to which it was in Motion.

4. That the pure *Israelitish, and Apostolic Worship* might be secured; There is an Appointment of *Every Days Sacrifice*, and the

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the Least *Mosaic Sacrifices* on the Last Day, and its First and Last Day *Sabbatic*, looking to *Sabbatism*, and the Last most *Evangelic*.

The Remarks upon this Feast, as Referring to the Glorious *Israelitism* and *Sabbatism* of Joy.

1. It was an Appointment, After the Fruits of the Land were gathered, for Rejoycing before the Lord, Deut. 16. 13.

2. It was made Illustrious in the taking the Boughs of Goodly Trees, Palm-Trees, Olive and Mirtle-Trees, Representing both Victory, and the Paradisiac State of the Kingdom.

3. The Two most Monumental Times of its Observation was in the Days of *Joshua*; and undoubtedly, when God had Given them Rest; and in the Days of *Nehemiah*, after the Restoration of *Israel* from the *Babylonish Captivity*, Neb. 8. 17.

4. In that Great Vision of *Ezekiel*, comprising the *Israelitism*, *Apostolicism*, and *Sabbatism*: Its very fifteenth Day of the seventh Month referring to Indicted Time for Finishing All in the Blessed State of the Sanctuary Reconciled, or Fully Cleansed and Expiated in the Kingdom of Christ hath a Solemn Ordination, and of the Princes Offering upon it, Ezek. 45. 25.

With Relation, Lastly, to Both these Remarks, it is of Great Consideration, That *Jeroboam*, the Head of the Apostacy from True *Israelitism* and so of the Revolt from the Kingdom of Christ, the True *Sabbatism* (the Lively Type of the *Antichristian Apostacy* in All,) Planted his Apostacy by a Counterfeit Indiction of the Feast of Tabernacles, in the Commanding an Undermining Imitation of This Feast of Tabernacles in a Month so near the Seventh, as the Eighth Month, and yet which the Holy Spirit brands thus, 1 King. 12. 33. A Month, which he had devised of his own Heart, which there will be occasion further to Animadvert upon with relation to the Indictions of the Oath, and the Enquiry after the Time of their Entry, and the Counterfeit Indiction of a Time Devised of the Heart of Antichrist, and yet with an high Pretension of Honour to the True Christ; so Just is the Parallel.

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Indicted Time,

2. The Second Thing I pitch upon with relation to the Number *Fifteen*, is the *Fifteenth Day*, Recorded in Scripture after the Day of the *Passover*, *Numb. 33. 3.* It was the Day of the First Motion out of *Egypt* from *Rameses* to *Succoth*; They went out with an *High Hand*, in the sight of the *Egyptians*: And this became the *First Day of Unleavened Bread*.

Now this is a Parallel of the First Flight of the *Apocalyptic Woman*, or *Church*, into the *Wilderness*, where she was to Eat the *Unleavened Bread of Sincerity and Truth*, as the True *Israelitish Apostolic Church*, Retyring from *Spiritual Egypt*, and in Motion to the *Heavenly Canaan* of the *Kingdom* of *Christ*.

And so it was the very Beginning of the *Indicted Time* of the *1260 Days*, consisting of this so Recorded Number, *Fifteen*.

But that which is most Remarkable in these Two *Feasts*, That each *Feast* contain'd *Eight Days*; The *Feast of Unleavened Bread* with the *Passover* before it, made *Eight Days*. The *Feast of Tabernacles* was *Seven*, and an *Eighth Day* expressly subjoyn'd, which is call'd, *John 7. 37.* The *Great Day of the Feast*; In which the *Promise* of the *Spirit* to be poured out, *Acts 2. on the Sabbatic Jubilean Fiftieth Day* from the *Passover*, so order'd to fall out on the *Lord's Day*, in the Year of our *Lord's Death*, was Given; and therefore was a Day chosen out by *Christ* as Greatly *Typical* of it. Now these Two *Eight Days* of Each *Feast* lead us to the *Eight Days*, *John 20. 26.* which Included Two *First Day Sabbaths*, or *Lord's Days*, after the *Resurrection*, when *Christian Sabbatism* was settled; First, the Day of the *Lord's Resurrection* it self, when the *First Day Sabbath* entred, and then confirm'd and fully settled; and the *Spirit* given upon it, according to the *Type* of the *Eighth Day of the Feast of Tabernacles*: Now then take to these the *seven Days* of the *Last Week*, before joyn'd to the *seventh Day*, in which *Seven* *Christ* prepar'd for *Suffering*, *Dyed*, Lay in the *Grave* on the *Seventh Day Sabbath*, or *Sabbath of the first Creation*; and we have a *Just Indiction* of *Days*, or *15*, Giving a *Foundation* to *Indictions*, or *fifteens of Years*. And seeing *Israelitism* and *Sabbatism* are so concenter'd with *Indictions* in the *1260 Days*, as hath been shewn; It is a very happy Account Scripture hath given us of the Choice of *Fifteen* to settle that
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Line upon, and of the Wisdom of the Spirit of Prophecy thereon; and therefore this *Eighth Day* of the Feast after the *Passover*, and of the Feast of *Tabernacles*, hath a very particular word fitted to Each, עֲצֵרָה, which hath the signification of *Retention*, or *Prohibition*; as if the *First Day Sabbath* Retain'd or Detain'd Sabbatism, and the Servants of God Sabbatizing on the *Seventh Day*, to Sabbatize on the *Eighth Day*, as beyond their Expectation, as on a most Solemn Day of *Prohibition* from Any servile Work. It hath the signification of *Clausula*, or a Closure of the *Seventh Day Sabbath* in it self: It hath a signification of *Collection*, as the Apostle appoints *Laying* by on the *First Day of the Week*, 1 Cor. 16. 2. as also the *Imperial Collection* in *Indictions*. And it signifies also *Imperial*, or *Imperialness*, as if one should say, ἡμέρα Κυριακή, *The Imperial Lord's Day*. And this especially, as it shall be in the *Kingdom of Christ* in his *Imperial State*, as *King of Kings*, *Lord of Lords*, shews the Expressiveness of these Feasts, and of their *fifteenth Day*, to fortify these *Indictions*, wherein are found, as I have so often said, *Israelitism*, *Apostolicism*, All *Sabbatism* summ'd up, of which *Constantine* was, as a Christian Emperor, styled, *The Great, made a Type*.

And it makes to me a most Demonstrative Argument of the *First Day Christian Sabbath*, or *Lord's Day*, for which God made so Great a Provision of Old.

And now, That which is the Last Observable, The One Feast, or *Passover*, is made the Beginning of the *sacred Israelitish Year*, and the other Feast the Beginning of the *Civil Year*; The First at the *Vernal*, the other at the *Autumnal Equinoctial*, Both which God hath, and, which I hope, will make yet much more Illustrious Epochs of Great Acts and Revolutions in the World: Thus the whole Year, and Course of Time will be comprized in these Two Feasts, as will be farther to be Argued.

4. It is not unworthy to be observ'd, That when God was pleas'd in a Miraculous way, to Recover to Life, and Support *Hezekiah*, the Captain of his People, both against and above the *Assyrian Potentacy*, then ready to Slide into the *Babylonian Monarchy*, He Assur'd Him of an *Indiction of Life*; He gave him just that Appointed, *Indicted Time of Life*, or *fifteen Years*; From whose Days of Truth, and Peace, his *Babylonizing Successors* fell into

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to that Captivity, to which he himself falling into that sin of Vain-Glory before the Babylonian Embassadors, gave an occasion: Yet God upheld him in *Israelitism* and *Sabbatism* for his Time; a Prophetic Representation of *Constantine*, and other the Best of the *Christian Emperors*, whom God left to open the Inlets of *Mystical Babylon*, and of the *Beasts Kingdom*, till the *Christian Empire* it self was *Removed out of the way*, as the Apostle *Paul* prophesied, *2 Thes. 6, 7.* and *Rev. 17. 12.* *The Beast and the Ten Kings received power together at one Hour.*

Upon the Review then of All these things, we may find, how the Wisdom of God hath laid some Foundation from Elder Days, for the settling *Indiction* upon. But if what hath been spoken herein, seem not large, nor stable enough, what I have now to say, is, I am sure, so *Arithmetically* to be Demonstrated, as not possible to be Denied.

When *Prophetical Times* cast into a *Prophetical Frame* of a *Day for a Year*, entred at the Death of *Solomon*; and the *Tribes of Israel*, by the Rending of *Ten* off from the other *Two*, Became *Two Houses*, the *House of Israel*, and the *House of Judah*; God Recollecting the Years from that very *Division*, as All Interpreters agree, on *Ezek. 4. 6.* and intending them as a *Basis* to Rest All *Prophetic Time* upon, as a Time of *Bearing Iniquities*, and Delay of the Kingdom of *Christ*, till there should be a Re-union of the *Tribes* under the *Kingdom of Messiah*; He appoints *Three Hundred and Ninety Days*, a *Day for a Year*. Now let any one count *Three Hundred and Ninety*, and Distribute it into its most Equal Parts, and he shall find it consists of *six and Twenty Indictions*, or *Fifteens*: This Any one, by Counting, may find with greatest Ease and Certainty.

I would then Appeal to All the Learned, and Considering World, to Judge, whether this be not a Valuable Reason for Gods chusing the Number of *Fifteens*, or *Indictions*, in such a Line of Time as he assign'd for the *Two Witnesses* Prophecy in *Sackcloth*, and *Bearing the Iniquity*, and *Apostacy of the Christian Profession* under *Antichrist*, of which, as I have said, *Jeroboam's Apostacy* was a *Type*; so that, if there had been no more, it had been a very Great Account.

But that which is most Astonishing ; This Number *Septemplex*, or *Seven-folded* ; Take it either, as of *punishing Iniquity*, upon the Enemies of the Kingdom of Christ, till they are *Finally* made his *Footstool*, and lie *bound with Satan* ; or take it in the *Sabbatical Number*, or as *chastisement* on his own People ; It Leads to the Great Sabbathism ; It Amounts to *Twenty Seven Hundred and Thirty* ; and let then these *Three Hundred and Ninety* be Joyn'd by the *Forty* of *bearing the Sin of the House of Judah*, and the *2300* till the *Sanctuary Justified*, that so Great and Remarkable Period ; and they make the *Twenty Seven Hundred and Thirty* ; and let these *Twenty Seven Hundred and Thirty* be computed, and Distributed into their Equal Parts, and they also Fall into an *Hundred Eighty Two Fifteen*, or *Indictions* ; which is a plain Demonstration of the Reason, why the *Twelve Hundred Sixty* are cast into *Indictions*, seeing it is the Consimilarity of the part, though the most Eminently Indicted part, with the whole, and is also a Demonstration, That these *Twenty Seven Hundred Thirty* are one continued Line from the Kingdom of David and Solomon, the Glorious Types of the Kingdom of Christ ceasing, to the Glorious Kingdom of Christ itself, seeing All is so Uniformly cast into *Indictions*, or *Fifteens* : And yet there is a Greater Solemnity of Indicting the *Twelve hundred Sixty*, by the very Name of *Indiction*, and with an *Oath*, and with the *Israelitish Apostolic Twelve*, and the *Sabbatical Number*, so to be multiplied one by another, which can be found in no other part of the 2730. as hath been before so largely insisted upon. Now the Great Use of what hath been here Discoursed to the Arguing the Fourth Head ; viz. whereabouts we must needs be as to the Time of these Indictions expiring, Follows.

I pass now therefore to a closer Consideration of this *Oath*, and the *Times* given under the Seal of Indiction by it. Having shewn the Force of the Words, of the Indictionateness of them, I would now shew, That these Constituted Indicted Times are Prepared for very Great Ends ; and that by comparing those Ends with the Order of things in the *Prophecy of the Revelation*, Justified by the most Known Historical Matters of Fact ; we shall be carried, as upon the very Point, where those Ends entred, and so when the *Times* and *Half* Began, and consequently where they are to End ;

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which is the Third Point, I propos'd concerning these *Times*, and *Half*.

Head 1. To Research into what by compare of Scripture, we are Led into, as the most strict, and proper Occasion of this *Oath*.

Head 2. To consider the Appointment of God concerning the Manner of Solemn Constituting, or Indicting of Time, and how we are guided to observe the same in these Indictions in the *Prophecy of the Revelation*.

Head 3. From Both the Former to collect the Ends of so Great an Oath; and what shall be done, and hath been done accordingly, along these Indicted Times.

Head 1. The Proper and Strict Occasion of the *Oath*, and its Indicted Times, is this. There had been Assigned to the *Little Horn* in *Daniel*, *Time*, *Times*, and the *Dividing of Time*, for the *Changing Times*, and *Laws*, and the *wearing out the Saints of the Most High*, in the Vision of the *Four Beasts*, *Dan. 7.25*. This Time then could not be Revers'd, Recall'd, or cut Short: This the Great Mediator knowing, would not, in Regard of the Truth of the Spirit of Prophecy; Alter; but conceding, and Allowing that full Length, doth, as it were, say; I know there are such *Times* and *Half* fixed, that I cannot shorten; They are given to the *Little Horn*, Branded the *Beast*, in the *Revelation*, the *Papal* Antichristian Power, to wear out my Saints; I will therefore by my Solemn Oath Equal *Times* and *Half* to them, that shall run along with them, and be as the Day, or Morning, putting out the Night, and shall counterwork them, and be an Antidote and Preservative to my Saints, from their Poyson; and at length, prevail over them, as the Bright Day over the Night.

Now that our Mediator in his Priestly Garments, full of Grace to his People, had Respect to those *Times* and *Half*, *Dan. 7.* we have Three Great Arguments.

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1. The near Affinity between the Space of Time Design'd; viz. *Time, Times and Half*, or the Dividing of Time; and also between the Manner of Expression of them in *Times and Half*.

2. That there is so plain a mention made of such a (*He*) as the *Little Horn*, Accomplishing to scatter the Power of the Holy People; very Little, or not at all, Differing from wearing out the Saints of the *Most High*, so much as in Words, and perfectly the same in substance: And the Times and Half are sworn to continue so long, that He may Accomplish or fill up his scattering to the utmost, and none of his Time taken from Him, and yet Counterway'd hereby.

3. When the *Times and Half*, as Moons, or Time of the Night are in the *Revelation* Allotted to the Gentiles, the *Beasts People*, and to the *Beast*, making together an equalling between both Times, and Half, and themselves; It is immediately said, *I will give Power to my two Witnesses, and they shall Prophecy 1260 Days*; Which is of the same effect, with what is intended by this Oath, *Unto Time, Times, and a Half*; and then that he shall Accomplish to scatter; shall do all he hath to do, and be removed out of the way by the *Finishing of Wonders*.

The Occasion therefore of this Oath was the Mediator's Love to take the Opportunity of Declaring his Care for his People, and Saints, during the *Times and Half of Scattering*; that by Two *Immutable Things* they might have strong Consolation in the *Times and Half Indicted*, and sworn by Christ, in Opposition to the *Times of Scattering*.

That we may be assur'd, the Care of our *Great High Priest* was hereby declared for his People, and that in a strict Relation to them, this *Indiction of Times* was made under so Solemn an Oath, we have these Following Arguments.

Arg. 1. The Observable Differences between the Allotment of *Time, Times, and Half* to the *Little Horn*, and the Indicting *Time, Times and half a Time* in this place with an Oath.

Dis. 1. These *Indicted Times and half* are given with an Oath, as pertaining to the Kingdom of Christ in an especial manner, and under the Priesthood of the *Man in Linen, Consecrated by the Word of the Oath for evermore* ; The other to the *Little Horn without an Oath*, but are cut off by an Oath ; For it is sworn, *Rev. 10. 6. Time shall be no more*, except of the *Finishing Inditions*, which are sworn to come on in the *seventh Trumpet* ; even as here, it is sworn ; *All these things, Viz. The Wonders of Christs Kingdom shall be Finished.*

Dis. 2. The *Times of the Little Horn* are not Constituted, Indicted Time, but Time at large, not, זמן, but עת, and not Καί, in the Greek Answering this Hebrew, strict Word for Time, but χρόνος, Answering this latter Hebrew word for Time ; when it is sworn ; *Time shall be no more*, That is, neither Time, Times, nor the *Dividing of Time shall be any more*, *Rev. 10. 6.*

Dis. 3. The *Times and Half of the Little Horn* are not, as the Indicted Times of the Oath Expounded into 1260 Days, but into 42 Moons, which can be no way Accommodated to a distribution into Fifteens, and so cannot pertain to Indiction, to which Character of Time, Fifteens so strictly belong ; as hath been shewn.

Obj. It may be said, *The Time, Times, and Dividing of Time* of so near Affinity with these Times and Half, we are upon, Assigned to the *Little Horn* ; Expounded into Forty two Moons, Assigned to the Gentiles his People, and to himself under the Brand of the *Beast* in the *Revelation*, being of equal length with the 1260 Days, may seem to have both the Notion of Indiction, and Number of the Fifteens really subsisting in them.

Ans. But this nearness of Resemblance, and the real subsistence of the Fifteens in the space of time Allowed ; and yet the Spirit of Prophecy even avoiding to give any Ombrage from the words, It uses, either in *Hebrew*, or *Greek* of *Indiction*, or to
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Distribute Time into such Numbers, as could possibly fall into Fifteens, doth plainly shew ; It intended, as on purpose, to distinguish between *Times* and *Half*, and *Times*, and *Half*, and to separate *Indictions* as much, as could be from one, and to reserve them to the other : Which is the greatest Argument, that can be given, or desired ; That these *Indictions*, and *Fifteens* could fall no way by any kind of Casual hit of Numbers ; but was Intended and Design'd on greatest, wisest Reasons by the Holy Spirit, who gave them : I add yet.

Ar. 2. The *Sabbatic*, *Israelitish*, and *Apostolic* Number so plainly Imprinted, and Engraven upon the *Fifteens*, and the 1260 ; Plainly shew ; They pertain to the true *Israel*, and to the *Apostolic* Number.

Ar. 3. The Connexion of the *Indictions* of the 1260 Days, with the five *Indictions* that lead so plainly to the *Blessed Lots* of the *Kingdom of Christ* shews, that they are prepared by the Love and Care of Christ for the Advantage of his scatter'd Saints and People, and giving them an *Abundant Entrance into His Kingdom*, Dan. 12. 11.

Ar. 4. It is not unworthy to be observed, that God made the First *Christian Emperor*, *Constantine*, such a Servant of His *Kingdom*, His Minister to bring in these *Indictions* for the Service of his *Prophetic Word*.

Ar. 5. The *Kingdom of Christ*, Ephes. 1. 10. In the Recapitulation of all Things, under Him, as the Head, is Styled, πληρωμα των καιρων, The *Complement*, or filling up of *Indictions* or *Indicted Times*, viz. The eighty four *Indictions* in the 1260, The two in the 30, and the three in the 45, Added to the 1260, making them first 1290, and then 1335 in that very Glorious *Kingdom*, the *Complement of All Indicted Times*, Dan. 12. 11.

Ar. 6. The proper way of *Indicting* Time Appointed by God, looks only to such Ends, as are peculiar to the Servants of God, who Keep the *Commandments of God*, and hold the *Testimony of Jesus*.

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Jesus Christ ; As is to be shewn in the following Head of Discourse ; Therefore,

Head 2. I come now to the second Head ; To consider the Appointment of God for the manner of solemn Constituting, and *Indicting Time*, and how we are Guided to observe the same Alluded to, and *Mystically* applied to these *Indicted Times* in the *Prophecy* of the *Revelation*.

For I observe an Admirable Wisdom of God, in making Recourse in the *Prophecy* of the *New Testament*, and from what had been settled in the *Old Testament*, Deriving, as in most things, so in this the most Lively *Iconisms*, or Images of *Prophecy* ; Thus, as the *Anti-Christian State* is Branded, *False Judaism* ; They say, *They are Jews but are not, but do Lye*, Rev. 2. 9. C. 3. 9. So Christianity is Adumbrated, or Represented by pure *Israelitism*.

That therefore, which I find appointed by God for this solemn Declaration of Time, was by *Trumpets* ; And for this, and other Ends Concurrent with it, There is a most express Ordination of *Trumpets* by a Positive, and Distinct Law ; and one Principal End was the Publication of *Indicted Time*, Num. 10. 1. God Commanded Moses, to make two silver Trumpets, and v. 10. They were to Blow the Trumpets on their *Solemn Times*, or *Indicted Times* ; the very same Word used in the Oath, we are upon ; the Hebrew מועדים ; And in the Month, wherein, as I before observed ; *Chronology*, and *History*, Date the entrance of *Indictions*, the *Seventh Month*, God Appointed the *Feast of Trumpets* on the First, and it was a Peculiar Month of *Blowing the Trumpets* for the *Attonement*, the *Jubilee*, the *Feast of Tabernacles* ; In this very Month, as I shall further shew, is the true *Epoch* of *Indicted Times*.

When therefore we have found the Words, for *Indicted Times* are three Times used ; *Indicted Time* ; *Indicted Times* ; *Indicted Half Time* ; and so in the *New Testament Prophecy* ; and when we find in the same *Prophecy*, a Course, and series of *Prophetic*, *Mystic Trumpets*, with many Signatures of Relation one to another, How can we, but conclude ! The *Trumpets*

Or, the 1260 Days of Years.

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pets are prepar'd for the Indicting Time, or Publication of the solemn *Indicted Times*, and *Half* of this Oath; and that the Times of the Trumpets, and these *Times* and *Half* are Configured the one with the other.

2. When we find, that to the *Times*, and *Half* is closely Conjoyn'd by the Oath, *Finishing*; The *Finishing of Wonders* is made Immediately subsequent to them; And that it is by a Parallel Awful Oath, Sworn; That in the Days of the *Seventh Angel*, when He shall begin to sound, *The Mystery of God shall be Finished, as he had spoken in Gospel by his Servants, the Prophets, and more eminently, Daniel*; here we may certainly conclude, seeing the scattering of the *Holy People Ends*, where *Finishing Begins*, and *Finishing Begins*, where *Scattering Ends*; and that in the Days of the *Seventh Angel*, when he shall sound, *Finishing Begins*; It is most Evident, and Undeniable, that the scattering the Power of the *Holy People*, runs along the *Six First Trumpets*, and the *Times*, and *Half* run throughout with them; For the scattering Accomplished cannot be separated from the *Times* and *Half*, because the *Times* and *Half* are to be before the *Finishing of Wonders*, and the Accomplishing to scatter must be before the *Finishing*; So the one must end with the other; And seeing the *Seventh Trumpet*, that *Finishes*, cannot be separated from the *Six* going before, but comes Quickly upon them, Rev. 11. 14. The *Six Trumpets*, and *Times*, and *Half* cannot be separated, one from the other.

3. To shew, that the *Time of Inditions or Fifteens of Years*, and the use of *Trumpets* have a close Connexion, one with Another; The Time of the *Seventh Trumpet*, in which, *The Mystery of God is Finished*, is cast into *Five Fifteens*, *Indicted* as by the *Jubilee Trumpet*, reaching to the very End of the Days, and to the *Blessed State of the First Resurrection*: Therefore seeing, as hath been shewn; The *Seventh Trumpet*, and *Finishing* cannot be separated, nor the *Seventh Trumpet* from the *First Six*; Nor the *Trumpets*, and *Inditions* can be separated; The whole Time of the Trumpets is hereby shewn, to be

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be cast into Indictions, or Fifteens, making up the 1335 Years to the Blessed State by such a strong and plain Connexion of these things, as is not to be denied.

H. 3. Having thus far settled the General End of the Oath, and its Indictions, and the so plain Correlation of Trumpets, and Indictions, one to another ; I now proceed upon the Third Head, and therein to shew, how the great Ends of Trumpets design'd, and ordain'd by God, Agree with what the Prophecy of the New Testament, we are upon, hath plainly Represented ; by which we shall be able to make a further Judgment on these Indicted Times in all Regards, and Particularly on the Ends of Indicting Time.

1. The Indicting certain Times, and Seasons by Trumpets, was for the Calling of *Sollemn Assemblies*, and the Congregating of *Israel* ; according to the Institution : *Numb. 10. 2. Make thee two Trumpets of Silver ; That thou mayest use them for the Calling the Assembly ; And when, Thou shalt blow with them ; All the Assembly shall Assemble themselves to thee at the Door of the Tabernacle of the Congregation. And v. 8. The Sons of Aaron, the Priests shall Blow with the Trumpets ; And they shall be to you for an Ordinance throughout your Generations, Even to the very longest State of pure Israelitism ; Accordingly we find the Blowing a Trumpet, and Calling a Sollemn Assembly Joyned, Joel 2. 15.*

Now in a plain Allusion to this, Assoon, as ever Indictions came, as before observ'd, into use, and Light in the World at the Victory of *Constantine* over *Paganism*, in the *Sixth Seal*, and the Approach of the Trumpets founding under the *Seventh Seal* ; There is a Congregation ready prepared of each of the *twelve Tribes of Israel*, Sealed, making up the 144000 of *All the Tribes of the Children of Israel*, serving God Day and Night ; To render which the more Remarkable, *John* is made to hear their Number : I heard (saith he) the Number of them, so many Thousands according to the Thousands of *Israel*, which Constituted the Congregation, to which God by a Sollemn Ordination was Beseeched to Return, when the Ark Rested

Rev. 7. 4.

Rested, Numb. 10. 36. And as Israel was a People under the Seal of the Covenant, distinguished from the Gentiles, a Peculiar or Sealed Treasure, a Kingdom of Priests, and a Holy Nation, Exod. 19. 5. So were the 144000, Revel. 7. 4. &c. First settled, to Worship in the Temple, as a Congregation of Priests, when the Gentiles were about to enter into the Outer Court, and to Tread it under Foot in the time of the Anti-Christian Apostacy; These are they, who kept the Even, Just Israelitish, Apostolic, Four Square Twelve Thousand, according to the Old Emblem of a Just Man, a Τετραγωνος; Throw them which way Men would; They still kept the Commandments of God, and held fast the Testimony of Jesus, whatever they suffered; or according to the Prophetic Emblem, were the measur'd Worshippers in the measur'd Temple, not like the unmeasur'd Gentiles. And therefore among these, Dan and Ephraim, the Idolatrous Tribes in Jeroboams, and Ahabs Apostacy, the Type of the Anti Christian Apostasy, have no Name; Levi for Dan, and Josephs Name is set for Ephraim; These have the Seal of the Living God only, as his Servants serving him; and they have it on their Forheads both as secured, and as Reserved, Hidden ones, Like those Sabbatical Reserved Seven Thousand, who Bowed not the Knee to Baal in Elijahs Time, in the Forenam'd Apostasy; shut up and retir'd in the Temple; where they Worship, as in a Solemn Assembly, but yet Hid under Anathemas, and Excommunications, as Heretics; till they appear on Mount Zion, with the Fathers Name Written Illustriously on their Forheads, and not as under a Seal under the last Finishing Indictions of the Seventh Trumpet. Then shall they be as the Tribes going up to Worship, without Fault before the Throne, not Defiled with Women, as Idolaters; However Excommunicated by Men, Redeemed from among Men, and from the Earth; Then shall the Song, (as it were) a New Song because so much lost from Apostolical Tunes, be Sung; The Temple be open'd, and the Ark of Testament, the True Doctrine of Redemption, and the Tabernacle of Testimony, the pure Worship according to the Pattern of the House, be seen.

This is the same *Congregation*, First Sealed, then Written upon, or superscrib'd; The Church of Christ Founded on a Rock, against which the *Gates of Hell* cannot prevail, and so could not all this Time of the *Anti-Christian Apostacy* prevail; altho' they were not seen, because in the *Temple* shut up by God; and cast out by the *Anti-Christian outward Court* from their Communion; As soon as ever therefore, The Gentiles, or Barbarous Nations under the *First Trumpet*, as of War and Vengeance upon the *Christian*, now *Anti-Christianizing Empire* entred into the *outer Court*; This *Congregation* thus Fixed, and Prepar'd, Gathered into the *Inner Temple* to Worship there, as at the sound of the *Trumpet*, that called the *Assembly of Israel*; For the same *Trumpet* serv'd to several Ends.

Rev. 9. 4.
v. 13.
C. 14. 1.

This *Congregation* is made mention of in the *Fifth Trumpet*, with the *Seal of God* in their *Forehead*; In the *Sixth Trumpet*, as a *Voice* of Supplicants from the *Altar of Incense*; under the *Seventh Trumpet*, entring as the 144000 on Mount *Zion*, with the *Lamb*, in order to the *Sabbatism* of the *Kingdom of Christ*. How fitly therefore are these *Indictions of Time* for them Fram'd of the *Apostolick, Israelitish Twelve*, and the *Sabbatical Seven*. This *Sealing* therefore is that, which hath Born up the pure Church, or *Congregation of Christ* in the most Dark, and Impure Times of *Anti-Christ*.

2. The use of *Trumpets* was for the *Direction* of the motion of the *Camp* in the *Wilderness*, *Numb. xi. 5, 6*. In Allusion therefore to this, in the Time of the *Six First Trumpets*; The *Woman*, that is, According to the manner of Scripture Expression, the true *Israelitish Church* of Christ at that Time, Represented by a *Woman*, is from a *Visible State* and Appearance brought into a *Wilderness*, or not *Visible State*, *Rev. 12. 6, 14*. but all Its motions were, as it were Guided by *Trumpets* ordained of God, to shew the several (as we may call them) *Encampments* or *States* of the truly *Christian Church of Christ*, with Relation to the various *Changes*, and *Revolutions* in the *World*.

Now

Now that we may have greater Assurance, that the Divine Spirit intended a Resemblance between the one, and the other, Let us observe these evident Correspondences.

1. As we Read of the *Woman Flying* into the *Wilderness*, *Rev.* 12. 6, 14. So we Read of the *Israelitish Congregation*, called the *Church*, in the *Wilderness*, *Acts* 7. 38.

2. The *Church* in the *Revelation* was in the *Wilderness* 1260 Days, a Day for a Year, so was the *Israelitish Congregation* Abode in the *Wilderness* Estimated by God at a Day for a Year, *Numb.* 14. 34.

3. The Time of the *Churches* being in the *Wilderness* for Time, Times, and Half a Time; which are Expounded into 1260 Days in the *Revelation*, was equal to the Forty two Moons of the Beast and of the Gentiles; and the *Israelitish Congregation* had Forty two Encampments, and Abodes in the *Wilderness*, as we may plainly Account, *Numb.* 33.

4. The *Eagles Wings*, on which God carried the *Israelites* out of *Egypt*, *Exod.* 19. 4. Make some Representation of the *Wings* of the Great Eagle, that were (which shews an Act of Gracious Providence) Given to the *Woman*, to carry her into the *Wilderness*; For the *Wings*, as we have all Reason to understand, were the *Eastern* and *Western* Divisions of the *Christian Roman Empire*, which First, as *Christian*, bore off the *Christian Church* from *Paganism*; and then as *Anti-Christianizing*, Convey'd it into that secrecy; That when it was design'd against by the *Dragon*, setting on any open *Pagan*, or *Mahometan Enemies* of *Christianity*, it was hidden under the *Anti-Christian* pretended *Church* of *Christ*, which receiv'd the force of the Blow, so the *Earth* helped the *Woman*.

5. As soon, as ever the *Congregation* of *Israel* was deliver'd out of *Egypt*, and from under the Power of *Pharaoh*, the *Egyptian Dragon*; They were immediately in motion into the *Wilderness*, *Numb.* 33. 3. And they Departed from *Rameses* in

the *First Month*, in the *Fifteenth Day* of the *First Month*, the *Morrow after the Passover* ; The *Children of Israel* went out with a *high hand* in the *sight of all the Egyptians*.

So there is no sooner mention of the *Woman*, the *Christian Church* bringing forth a *Mamly Child*, and it caught up to the *Throne of God* ; which Expresses *Emblematically* the deliverance from the *Roman, Pagan, Draconic Empire* ; But immediately the *Church* *Fled into the Wilderness*, and yet as the motion by the *Trumpets* found, of *Israel of Old*, was not till the *Twentieth Day of the Second Month* ; Then they first *Took their Journey* according to the *Commandment of the Lord by Moses*, viz. By the *Blowing of the Trumpet*. For else their *First Journey* was in the *First Month*, on the *Fifteenth Day*, a *Year*, and almost two *Months* before ; Even so these *Inditions or Fifteens*, have their *Appearance* as soon as there was a *Deliverance from Paganism*, but they came not under the *Government of the Trumpets* till an *Age*, and more, after.

Numb. 10.
11.

Rev. 12.

6. That which comes up to the main *End of Indicted Time* under the *Trumpets*, is *Gods Provision* for this *Israelitish Congregation* in the *Wilderness* ; that it should *Have a place*, a *place prepared of God*, and *Appointed to her*, as her *own place*, where she should be *Fed and Nourished with hidden Manna*, during the whole *Indicted Time*, or *1260 Days* ; as the *Israelites* taken care for by *God*, and *Fed with Manna from Heaven*, and *Water out of the Rock* ; And as the *Land of Canan*, of *Promise and Sabbatism* was their *Journeys End*, so the true *Canan and Sabbatism* of the *Kingdom of Christ* is the *End* to which this *Israelitish Woman* moves, according to *Israelitish and Apostolic measures*.

3. *Trumpets* were of use to give *Notice of the Divine Doctrine, Law, or Manifestation of God by Prophecy*, to be *Promulged* ; when *God* *Appear'd* in the *Majesty of the Supreme Law-Giver*, *Exod. 19. 16*. Then was the *Voice of the Trumpet Exceeding Loud*, And it sounded *Louder and Louder*, *v. 19*. *God Compared Ezekiels Prophecy to the Watchman sounding the Trumpet*, *Ezek. 33. 2*. The *Prophets Voices* of *Judgment* were, as *Alarms* ; There was a *Feast on the First Day of the Seventh Month*, (the *Month*

Month in which I Account, These *Apocalyptic Trumpets* began to sound, and these Indicted Times entred a Memorial of Blowing Trumpets, of which the most Satisfactory Account was to Awaken all *Israel*, to attend to all the Service of God in the Beginning or First Month of the Civil Year, in the several Appointments of that First Month, viz. *The Day of Atonement* on the *tenth Day*, the Day of *Jubilee* every Fiftieth Year, *Levit. 23. C. 25.* The *Feast of Tabernacles*, the Reading of the Law on the *Tenth Day* of the *Feast of Tabernacles* every *Sabbatic Year*, *Deut. 31. 10.* That all the *Congregation of Israel* might be Instructed in the Knowledge of God; Now Answerable to all this, *John* in this *Apocalypitical Prophecy* was Awaken'd at the very Beginning to receive it; In the first *Prophetic Scheme* of the Churches, *John* heard behind him a Great Voice, as of a Trumpet *C. 1. 10.* And in the Second, of the Seals, Trumpets, &c. *C. 4. 1.* *John* heard the same Voice as of a Trumpet, calling him to see the things should be hereafter as in *Prophetic Visions*. And accordingly, In the Time of these *Apocalypitical Trumpets*, The two Witnesses in their very First sounding, had Power given to them to Prophecy; both in holding out the Truths of God, as purest *Israelitism*, and *Apostolic Doctrine* in the Dark Times of *Anti-christian Apostasy*, (*Styl'd, False Judaism* and *Gentilism*) among the Sealed Servants of God, and the true *Israel*; and with Respect to the Great *Sabbatism* of the Kingdom of Christ; So entwisting *Israelitism*, *Apostolicism*, and *Sabbatism*, throughout these Inditions, or 1260 Days, Distributed into Fifteens of Sevens, and Twelves, as was before made out.

4. One singular use of Trumpets was for the Wars of the Lord, and of His People *Israel*; According to that Appointment, *Numb. 10. 9.* If you go out to War in your Land against the Enemy that oppressed you; You shall Blow an Alarm with the Trumpets; And you shall be Remembred before the Lord your God, and you shall be Saved from your Enemies.

But besides the Wars of the People, we Read *Numb. 21. 14.* Of the Book of the Wars of the Lord, which Intimates to us; That God in some Wars did more Extraordinarily shew Himself in the Managements of them, for his own Interest among his People, as the Supreme Man of War; Many Instances whereof

we

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we have; *Pharoah, Sisera, Midian, Sennacherib.* And *Angels* are his more Illustrious Officers, and *Sound his Trumpets*, when he Governs the Motions, that are in the World, to his own Purposes; and his People are not so much Humane Warriors, as his more Immediate Instruments, as here the *Witnesses have Power of Ben-
dicting the Earth with Plagues, as often, as they will*; That is, when a mighty Impulse comes, upon them from God; And even when he pleases, his Enemies are his *Battle Axes* and us'd by him to his own Ends.

Thus the *Wars*, to which these *Trumpets* belong were the *Lords Wars*, *Angels Sounded the Trumpets*; The *Witnesses smote the Earth with Plagues*; The *Barbarous Nations*, the *Mahometan Saracens*, as *Armed Locusts*, the *Mahometan Turkish Horsemen* were the *Weapons of his Indignation*; First against the *Christian Anti-Christianizing Empire*, till the *Western* ceas'd in *Augustulus*; then against the *Beastian Anti-Christ*, when he became a *Supreme*. The *Barbarous Nations* were us'd against the *Anti-Christianizing Christian Empire*, as the *Babylonian Power*, Leading Captive the *Jews*, when they had first Learnt their *Idolatry, Fashions, and Manners*; So the *Anti-Christianizing Empire* by the just Judgment of God, was removed out of the midst; and the *Barbarous Nations* who were to be the *Beasts People*, brought all under the *Babylonish Anti-Christian Supremacy*; And Their Chiefs; *Receiv'd Power at the same time, as Ten Kings, as the Horns of the Beast*.

When the *Beast* was Establish'd in that *Supremacy*; the *Fifth*, and *Sixth*, viz. the two First of the *Woe Trumpets* founded the *Lords Wars*, by the *Mahometans, Saracens, and Turks*, as his Instruments; Then his Servants under the *Seal of the Living God* were not hurt; *Rev. 12. 15. the Woman or truly Christian Church bid from the Face of the Ser-
pent; the Earth, or False Anti-Christian Church helping the Wo-
man was fore'd to Drink up that Flood*; The *Worshippers* in the *Temple* cryed out from the *Altar of Incense*.

Under the *Seventh Trumpet*, the *Wars of the Lords* shall be more Illustriously by his Immediate Power, and by his People; the *Armies of Heaven on white Horses*, *Rev. 19. 14. Be as his Good-
by Horse in Battel*; Then in *Righteousness* shall he Judge and make *War*, He Blows the *Trumpet himself*; Supremely Himself, and goes forth with *Whirlwinds of the South*; the *Beast*, and the *False Prophet*

Or, the 1260 Days of Years.

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Prophet are taken, and cast Alive into the Lake, All his Enemies are slain in the Battel of Armageddon.

And this *Seventh Trumpet* is also, as the *Trumpet of Jubilee*, an Universal Release, and Rejoycing of all his Saints, and People, when all *Iniquities are Blotted out, and Times of Refreshing come from the Presence of the Lord*; And this shall be Compleat in the Grand *Seventh, or Great Sabbath Year*, and in the perfect *Israelitism, the New Jerusalem*, Fram'd all of *Israelitish Apostolic Twelves*; The Blessed State at the End of the 1335 Days, The Fullness of *Inditions* then Enters with fullness of Times, or of All Time.

I have now finished this Third Head of Discourse, concerning *Indicted Times*, in their whole Nature, Constitution, and Admirable Frame; Which hath taken up so Great a Part of this Dissertation; I come now to the fourth Head Propos'd.

Head 4. I would now consider by way of Application of the former Heads, the Nature and Kind of the *Persecution of Protestancy*: As it is now, especially, in *France*, and in any other Parts wherein it Rages at this Time; and the Assurances we may Collect, that these *Indicted Times* are now Expiring; and that therefore, the *Accomplishing to scatter* is near at Hand, and the contrary *Accomplishment, or Finishing the Great Wonders* of the Kingdom of Christ is ready to come on;

Herein I shall lay this Scheme of Discourse, to proceed upon.

1. I will endeavour duely to weigh the great Assurances, we have from the Computing the Hundred Eighty Two *Inditions, or Fiftens of Years* from *Solomons Death*, whereabouts in the strictly *Indicted Times* we are; on which *Inditions of Finishing* immediately Enssue.

2. I would Argue from the great Solemnity of the *Oath*, that when ever the *Indicted Time* Ends, the *Accomplishing, or Final End* according to the true sense of *Accomplishing* must needs be; and the *Finishing of Wonders* immediately follows.

3. That

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3. That the present *Persecution* in *France*, and other Parts, appears like the *Accomplishing* of *scattering*.

4. Then I would give a Brief Representation of the *Finishing* of *Wonders*, for the *Kingdom* of *Christ*, and what therein is to be expected.

5. I will shut up the Argument with one General Argument, Confirming the whole.

1. For the First, The Arguing from the whole Course of *Indictions* from *Solomon's* Death, to find whereabouts we must needs be, on what *Indiction* of the so strictly *Indicted Time*; and how near the *Indictions* of *Finishing* we may hope, we are, is, what I now intend.

To this purpose, I will lay down the brief Scheme of that so evident *Prophetical* Line from the *Type* of the *Kingdom* of *Christ* in the Tribes United under *Solomon*, and *David*, broken in the Division, into *Two* and *Ten*, and becoming *Two Houses* at *Solomon's* Death, with that Connexion of it by *Indictions*, all along, is, what I will first propose, and then will more fully Argue.

The whole Line from thence unto the *Sanctuary* *Justified*, the Tribes Reunited in the Glorious *Kingdom* of *Christ* is 2730 Years. The *Indictions*, by which this Line is Connected, are one Hundred Eighty Two, as now Follows.

Ezek. 4. 4.
390 Years.
Indictions 26.

Ezek. 4. 6.
40 Years.
Da. 8. 13, 14.
2300
Years.

1. *Indictions* are brought in, in the 390 Years of bearing the Sin of the House of *Israel*, (as under the more dreadful Sin, and Judgment) to the Visional Temple of *Ezekiel*.

2. The immediate succeeding Tears of Bearing the Sin of *Judah*, to the End of the Captivity by *Cyrus* his Decree 40 Years; Immediately here enters the whole entire Line of 2300 *Eves*, *Morns*, given United, by *Palmoni*, or the Wonderful Numberer from the Beginning of which, If we detach Five Years, and joyn with the Forty, Both the long Line is Connected with the shorter preceeding Joynts, and we have Three *Indictions*.

3. The Time of the Words going forth to Restore, and Build *Jerusalem*, *Dan.* 9. 25. Which Compared with *Ezr.* 6. 14. Wherein the Commandment or Decree of the God of *Israel*, the Decree of *Cyrus*, *Darius*, and *Artaxerxes*, King of *Persia*,

is Joyn'd, and shews a space of Time: This I Estimate at 75 years; And because, as being the First of the 2300 Eves, Morns, It was connected with the *Forty*, preceding by way of Indiction, by the Detachment of Five Years; It is therefore it self connected with the 70 Weeks, and receives Years 75. from them Five Years, in recompence of its own Five; Indictions and becomes Seventy Five Years, and 5 Indictions springing from 5. it.

4. The Seventy Weeks follow: Which, by the consent of All Interpreters, being Weeks of Years, make 490 Years, and being connected with the Seventy Five Just preceding, suffer the Detachment of Five Years, with relation to Indiction, and so are to be rated at 485 Years; But that 485 not falling into Indiction, it spares Five Years more, that it may be connected in Indiction with the Following Joynt in the *Line of Time*, and so accounted at 480, yeilds Thirty Two Indictions Rising from it, Years 480 Indict. 32. Dan. 9. 25.

5. The next Joynt of the *Seals*, I compute at 400 Years from the *Weeks*, and it reaches to the *First Trumpet*, and receiving by Years 405 way of Connected Indiction, Five Years from the *Weeks*, Indict. 27. yeilds Twenty Seven Indictions, Rev. 6. 7. fromt years 405.

6. The strictly *Indicted Time of Time, Times and Half a Time*; which 1260 Years, the *Oath* in the Text, and so this Discourse Years principally rests upon, is, as hath been prov'd, to be constructed 1260 into 1260 Days of Years, and yeilds Eighty Four Indictions, Dan. Indict. 84. 12. and Rev. 11. c. 12.

7. The Last and Conclusive Joynt of the 2730 is the 75 years of *Finishing*; 1260 becoming by the Addition of Thirty 1290, being Two Indictions of the *Voices* or *Thunders* opened, Dan. 12. 11. and Rev. 14. and *Forty Five* added to 1290. and Reaching to the *Blessed Lots*; 1335, in the Three Last Indictions of *Finishing* by Years 75] the Vials, Dan. 12. 12. with Rev. 15. and c. 16. Indict. 5.

Thus we Find the Line of 2730, the *Indictions* 182.

Now for the Justifying of this *Scheme*, and the Distribution of the whole Line, and its *Indictions*, I must first take Freedom to say, That upon the utmost Search, and Enquiry into *Prophecy*,
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and *History*, and compare of Scripture-Representations, and Events, I have Lain and Rested upon this Scheme for several Years, without any such understanding of this *Arithmetic Scheme*; And now to find this so Divine-Arithmetical Confirmation of it, gives me Greatest Wonder, and Humblest Adoration of Divine *Arithmetic* herein, and Hopes upon it.

2. This is most observable in the Wisdom of the Divine Dispose; To regulate our Apprehension of this *Line of Time*; That he hath raised such an Exalted *Observatory of Time*, in Prophecy from the Death; and such a Providential Settlement of such a *Pyramid*, or Loughy Pillar of Time, as the *Christian Era*, or Account of Time from the Lord's Incarnation in both Yearly, and Daily Use. For this is, as a *Mountain of Bethel*, (to allude to that in Solomon's Song, c. 2. 17.) a Mountain of Separation between Time before, and after our Lord Jesus Christ: or as a *Firmament* between Time and Time.

Thus we are assur'd, *Gal. 4. 4.* The *Fullness of Time*, at the Death, Resurrection, Ascension of our Lord Jesus Christ, and the Effusion of the Spirit, Receiv'd All the Time from Adam, Noah, Abraham, David, Solomon, to the *Babylonish Captivity*, the Time of the *Weeks* to the very *Last Half Week* into it self. And then the *Last Half Week* Beginning with the *Seals*, the Six First *Trumpets*, and their 1260 Days of Indicted Times, All carried beyond the Death and Resurrection of Christ, have been, and are Running down to this Day, and shall, in the *Seventh Trumpet*, Flow into that Ocean of the *Fullness of All Times*, the Recapitulation, or *Gathering* All Things under the Headship of Christ in his Kingdom, *Ephes. 1. 10.* till the Kingdom is delivered up to God. All in All, in the Ocean of Oceans; *Eternity*; *1 Cor. 15. 24.*

This then is that so Loughy Observatory of Time; as the Providential Line from the Incarnation of our Great *Messiah* is Daily in our Hands, so Prophecy hath fix'd it at the Death, and Resurrection of our Exalted Prince, at the middle Point of the *Last Half Week* of the *Seventy*; When he *Sabbatiz'd* All the Appointed Sacrifices, and Offerings under the Law in himself by his own Sacrifice; and receiv'd Right to Abolish the *Jewish Sacrifices*, held up with a Blind Obstinacy in *Defiance* and Denial of him, as he did in less than Forty Years by the *Roman Pagan Emperor*, and the
Pa.

Pagan, Idolatrous Sacrifices, about Three Hundred Years from his Death, by the *Christian Empire*.

This *Christian Era*, at the Birth, and the *Prophetic Epoch* at the Resurrection of Christ, mutually strengthen one another: For in the continual use of the One, we acknowledge the other: The *Evangelic History* from his Birth, shews him at *Twelve Years of Age among the Doctors*, Luke 2. 46. Baptiz'd about his *Thirtieth Year*, Luke 3. 23. *Confirming the Covenant in the Three Years and Half* of his Ministry: and thus the *Prophetic Time* agrees, shewing his Sacrifice of Himself in the *Middle* (as hath been said) of the *Last Half Week*; and therefore his Incarnation was in the Beginning of the Sixth Year of the *Sixty Fifth Week* of the 70.

And from his Resurrection, &c. Both these Lines run entwisted down to this Day; as we may, by compare of *History* and *Prophecy*, find, and shall so run to his *Kingdom*, the Right of which was declar'd at his Incarnation by the Angel, Luke 2. 32, 33. And confirm'd at his Death, and Resurrection, by his own *Good Confession* before *Pontius Pilate*, and the Supercription over his *Cross* in *Latin, Greek and Hebrew*, John 18. 37. c. 19. 19. All which arises to the *Fullest Assurance* we can have of the *Just Currency* of Time.

And Lastly, it is to be observed, That this so Definite Point of Time, the Middle of the *Last Week*, comprizes both the beginning of the *Sacred Year*, at the time of the *Passover*; and the Beginning of the *Civil Year* at Month 7th: For if the Middle Point of it was the *Passover* at the *Vernal Equinox*, the Beginning of it must be the *Autumnal Equinox*; to which *Prophecy*, having so much to do with the *Four Monarchies*, hath its most settled Regard, as to the *Line of Time*; and at which our Lord's Incarnation, according to the *Three and Thirty Years and Half*, must be dated: seeing he died at the *Vernal Equinox*, and at that Age: Now of this Precise Point of the *Prophetic Year*, Beginning as at the *Feast of Tabernacles*, and the Lord's *Tabernacling* with Men, I shall have further Regard; but Oh that God would please, as I am sure he will, Honour and Illustrate Both *Equinoctials* with his Glory.

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But to proceed further in the search after the very *Indiction*, and the very Point of Time in the *Indiction*, we are now upon, according to the View we have from this *Observatory of Time*; It is therefore to be well considered, There can be no Doubt of the Order of the several Parts of Time, which are before, and which after that Grand *Pyramid of Time*? But the Great Point Lies in Adjustment of the Time before the *Weeks*, to the Time after the *Weeks*: For the Divine Spirit hath made this Adjustment the very Ballance of *Prophetic Time*, (seeing every other Space, in this Line, is Exactly Given, and Amounts to Just so much) to determine the very Beginning of *Time, Times and Half a Time*, Time *Indicted* with such Solemnity of an *Oath*, and with such Admirable Engravings upon it, as have been already Remark'd.

For so much as is Allowed to Time before the *Weeks*, so much Time after the *Weeks* is shortned; So much Time as is Assign'd after the *Weeks*, so much Time is shortned before the *Weeks*; and so on the contrary, each is Lengthned. Now seeing we find, God hath not thought Good to give us here any express Number of *Days, Weeks, or Tears*; The Decision this beam gives, Depends upon our Just Judgment on it First, according to All we can find in *Prophecy, History, or Chronology*, in compare, that may ascertain it to us.

I have by all these means endeavour'd to find the Truth, and have found that by the greatest Assurance Humane *History* can give us, together with Scripture-Observations; the Time of the *Words going forth before the Weeks* Joyned, as Scripture directs with the First *Seven weeks, or Forty Nine Tears*, Rises to 124 Years, thro' the Reigns of *Seven Persian Princes*, mentioned in Scripture, into the *Days, or Tenth Year of Darius*, Notbus last mentioned, *Neh. 12. 22.* Of these 124, Seventy Five are Due to the Time of the *words going forth*, and 49 to the First *Seven weeks*.

I have observed the Beauty and Harmony of Seventy Five at the Beginning of the 2300 *Eves and Morns*, for the *Restoring of Litteral Jerusalem*, and Seventy Five at the End, for *Restoring Spiritual Heavenly Jerusalem*. To find therefore All this confirm'd by Arguments taken from *Indictions*, is a very high Confirmation of my Former Judgment; and that is what I now Propose: For the do-

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doing of which I shall lay this Foundation, viz. To settle the Laws and Rules of Judging by *Indictions*.

Rule 1st. The Number of the whole Line, tho not given Each Part in Fifteens, yet being Just so many in 182 *Indictions*, or Fifteens of Years, cannot be changed; so that to thrust more into Any Part, than will agree with the Whole, is convinc'd of Error and Falshood.

Rule 2d. The Order of Each Part is so settled, That as no part can break through that *Firmament of Time* before and after Christ; so the Order of the Parts on each side that *Firmament*, is so fixed, that all Attempt to Remove Any Part, is convicted of Violence, and Injury to the Whole.

Rule 3d. What is given in *Indiction*, cannot be changed from the *Indiction* so given. Neither the 390. of Bearing *Israel's Sin*, nor the 1260, nor the 75 of the 1260 made 1335, making up 1725. given in *Indiction*. None of these (being given in perfect *Indiction*) can Help the Want of the Numbers not given in *Indiction*; But they must help one another.

Rule 4. The 40; the Weeks, or the 490, are given in Just Number, but not in *Indictions*, or *Fifteens*, the Time of the Words going forth before the Weeks, the Time of the *Seals* after the Weeks, are neither given in *Fifteens*, nor in Number; Yet we know by the whole Line both of 2730, and of the 2300 *Eves Morns*, they cannot be more or less than 475; Even as we know the whole Time not given in *Fifteens* is 1005. of which the 40, and 490, making 530, the Remainder not given in Number, must be 475. and cannot be changed.

Rule 5. The whole 1005, though not given in *Indictions*, making up the 182 *Indictions* of the whole 2730, must Lye in the Just Order of *Indictions*; and that we may know the Order of Each Part, we must find it by the Law of *Indictions*.

Rule 6. The Law of *Indictions* requires, That Each Part should be conjoin'd with the other by connexion of *Indictions*, and that
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what Part wants, the other Nearest should supply; that there may be connexion through the whole, and that the connexion may be such, that the whole may Lie Even and Equal in *Indictions*.

Rule 7. The Law both of the Order and of the Number of *Indictions*, requires, That as Little of Each of these should be disturb'd in their *Indictional* Frame, as is possible; and it assures us of both the Number of Years, and of the True *Indictional* Frame, when we find the Least of such Disturbance or Alteration.

Rule 8. Where there is the Greatest Beauty in the whole Frame, there is also another Great Reason of Satisfaction concerning both the Order and the Space of Time.

According therefore to these Rules, we shall find, This is the Order of each Part, and of the *Indictional* Frame.

1. The Forty of the *Bearing Judah's Sin*, necessarily needs Five, that it may come into *Indictional* Frame; The Time of the words going forth, as next to it, Lends it those Five, and is thereby connected to it: The want therefore, the Time of the words going forth hath by the Lending of those Five, is, with Least Disturbance, supply'd by the Borrowing of Five from the 490 of the Weeks; and thereby the Time of the Words going forth, and of the Weeks, is connected. The 485 of the Weeks, lies all in *Indictions*, except the Five Supernumerary to the *Indictional* Frame in the 485. Those Supernumerary Five are necessary to fill up the Four Hundred of the *Seals* into the *Indictional* Frame; and to connect the Weeks, and the Four Hundred of the *Seals* one with another; And the Joynting every part of this Time, not given in *Fifteens*, or *Indictions*. one into another, and All into the *Indictional* Frame, is so Admirable a Beauty, and Harmony, as to assure, It is from God, and not by any casual Hitt of Numbers, and humane Ingeny upon it.

2. The very Entrance of the 2300 in an absolute *Indictional* Form of 75 Years, tho not by the Divine Spirit given so, to bind it, but that it might Lend the Five; As it agreed in Number with

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with the 75 Years Ending; so that it should Agree in *Indiction*, as we find it to do, is very Harmonious and Beautiful also.

By this Account then of *Indictions*, so Evident, Certain and Undeniable, we know the First Year of Strictly *Indicted Time* Began in the Four Hundred Thirty Eighth Year of the *Christian Era*, or *Ann. Dom.* 438. By the most Argued Computation of *Indictions*, or *Fifteens* from that Year, we find Sixteen Hundred Ninety Seven is the Last Year of that strictly *Indicted Time*, or the Last Year of the *Eighty Four Indictions*, into which 1260 is Distributed; which having been so abundantly cleared, and being so easily found by Every Accountant, needs no more particular Discussion upon it.

According therefore to our General, and Vulgar Beginning, and Ending of Years, we should be now in the Second Year of the First of the *Indictions*, or *Fifteens*, for finishing of Wonders: But according to the True Prophetic Account of Beginning and Ending of Years, not at the Vernal, but Autumnal Equinox, (as was before made Evident) it appears, That the Great Mediator caused Sacrifice to cease by the Sacrifice of Himself, *חזי השבוע*, in the middle of the Week. The Week then consisting of Seven Years, the middle of the Week must be in the middle of the Fourth Year. Now the Time of the Death of our Lord Jesus Christ, being in that middle of the week, and at the Passover, (the Beginning of the Sacred Year) and near the Vernal Equinox; the Prophetic Account of the middle of the Year must needs be according to the Civil Year, Beginning and Ending about the Autumnal Equinox.

According to this Account therefore we are now not in the Second Year, but so much advanced in the First Year of the *Indictions* of Finishing of Wonders, as from near, or about the Last Autumnal Equinox; near which Time, *Indictions* in the Publick Character of Time entred most Agreeably, as all History witnesses: And so we are not in the Year 1699, but 98. and so to continue till the next Autumnal Equinox: So that we have to expect what God will please to do yet, ere the End of this First Year of the *Indicted Time* of Finishing, in Prophetic Conn.

I come therefore to the Second Particular under this Head; That from *the Solemnity of the Oath of Christ, the Accomplishing of Scattering, or Dissipating the Hand of the Holy People, or their Union, and Power, and Authority, in Holding forth the Testimony of Christ, and Keeping the Commandments of God,* must needs very suddenly be at an end.

For *the Oath of our Lord Jesus Christ*, was here most Solemn: *He Lifted up both his Right Hand, and his Left Hand to Heaven, and swore by him that Liveth for ever; That there shall be an Accomplishment of, Bringing to End, or utter Consumption of so Scattering, as hath been explain'd: And this Oath is most Solemnly Renewed, Rev. 10. 5. by Him that Liveth for Ever and Ever, who Created Heaven, and the Things that are therein, and the Earth, and the Things that therein are: That Time, which (as hath been expounded) most plainly Refers to Dan. 7. 25. That the Time, Times, and the Dividing of Time, should be no longer, for the wearing out, or Scattering the Saints of the Most High; but that in the Days of the Seventh Angel, All should be Finished: The Time therefore Given to the Little Horn, and his wearing, or scattering, which, as was observed, must be Time at Large; but the Indicted Times of Finishing come on, and take the strictly Indicted Times into Themselves, that supported the witnesses of Christ until Finishing Indicted Times.*

Now it being settled by *the Two Immutable Things, the VVord and Oath of Christ*, wherein it is impossible for him to Lye; we ought to have strong Consolation concerning the Relief of his suffering Servants, and the coming forward of his Kingdom, Raising Earnest Desire, Faith, Hope, Prayer.

That which may be Rais'd in Objection to the Hopes, and Expectation upon these Grounds; I shall Address to the Answer of, as the Last Part of the Discourse. I come therefore to the next Branch of this Head; Some observations on the Present Persecution, Especially in France; Giving Hopes, It may be the Last.

1. That which is Known to be the Most Holy and Wise Method of the Great Governour of the World, hath been; to Introduce his greatest Deliverances of his People, and the contrary,

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Ruine of his Enemies, upon his Permission, and Judiciary giving them up to the letting out their Fury and Rage against his Truth, and Servants: No wonder then if so near so great a change God hath pleas'd to order it so now.

2. God hath also at such Times Raised up some Potent Prince, full of Pride, and Haughtiness, and Hellish Zeal against his Pure Worship and Ways, as *Pharaoh, Sennacherib, Nebuchadnezzar, Herod, Dioclesian*, and so at this time the *French Monarch*; That his Power upon, and against them, might appear more Illustrious.

3. It is particularly foretold, before the *Days of the Seventh Trumpet*; *The Witnesses* shall have a mighty Resurrection from a State of Death, and the *Rejoycing* of their Enemies over them, when Dead.

4. That which is above All, is, That though there have been great Persecutions, and like *Concurrence of Circumstances*, with one another, that may not have been followed with so great Deliverances; yet there have been None, that have been so Adjusted to the Time of Deliverance, as this, that have not been followed with Deliverances. Thus the Time was set for Deliverance from *Egypt*, and it was observed *to the very self-same Day*. Thus Deliverance from *Babylon* was upon *Daniels* Supplication at the Time, Immediately Answered by the *Decree coming forth*. This gives me Boldness and Assurance, That this Year, so Demonstrated to be the *First Year of the First Finishing Indictions*, shall not pass without some of the Wonders of *his Kingdom* Appearing.

5. The Earnest Crys to Heaven, That This Persecution Raises from Those, who are *Killed all the Day long*, and are *Accounted as Sheep for the Slaughter*, and yet will not deal Falsly, in the *Gospel-Covenant* assures; *God will hear their Cry, and Save them*: The Spirit of Life from God shall enter into them, and cause them to stand upon their Feet; seeing he hath sealed them, supported them with *Hidden Manna*, given them power to prophecy.

4. The Fourth Particular under this Head; *What Wonders are Sworn to be Finished?* I will only Answer in General. Whatever speaks the first Opening of the *Kingdom of Christ, in the Glory of his Gospel*, and *Witnesses* in the Universal Preaching of it: and

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Bringing the Ends of the Earth to see the Salvation of God ; the Removing the Impostures of Antichristianism, Mahometanism, Paganism, and even Judaism ; and so the Glory of the Sanctuary, and Temple, the Glorious Appearance of Christ's Coming, and of his Saints with him ; These are the Wonders, for the finishing of which we wait, and earnestly pray for it, as that which shall be much greater, than we can either conceive, or express.

5. I come now to the Last Head of this whole Undertaking, viz. The General Argument enforcing the whole, under which I will reduce what of Objection, can be Levied against it.

The Argument is this: Here is Apparently, and Undeniably, so Even Stupendious a Frame of a *Scripture Prophetic Line of Time*, supported by so great Configurations of *Prophecy, History, Chronology*; and so curious a Frame, even *Arithmetically* demonstrated beyond all possible Denial; I would then propose to any considering Mind, whether they can Believe, These things should be found out in Scripture by any understanding, or search of Man, that were not laid there, and design'd to be there by the Divine Spirit, that Laid them there. Let any one ask himself, whether such a Number as *Thirteen Hundred Thirty Five*, to such an Exactness, that they cannot be distributed into any other even Numbers, but *Fifteens*; not so much as into *Tens*, only *Fives*, which must needs be found in *Fifteen*, was not intended.

Lustres, which were a Character of Time, of Long Use, consisting of *Fives of Years*, are compriz'd in *Inditions*, or *Fifteens of Years*, in their Triplicated Number; And it both Illustrates, and strengthens what was just now Laid down, concerning the *Connexion of those parts of the Line of Time*, not given in *Inditions*; That they are Joyn'd together by *Three Fives*, or *One Indiction*; So that the want of being given in *Indiction*, is made up by *One Indiction*, made up of *Three Fives*, that All thereby might be made perfect *Indiction*.

Now that these so Admirable Correspondencies, and interweavings should be found by any Humane Research, and Diligence, and the Holy Spirit know nothing of them, who can Believe! Except One who is Resolv'd not to observe; much more, that in as Admirable a Proportion and Harmony, Divine Providence should

should have Led along a Train of Events, Agreeing with them in the Greatest Changes, and Revolutions of the World ; and yet that All should depend upon any kind of Endeavour of a Finite Understanding, and not upon him, who in all his Word *Callesh the End from the Beginning*, is so Irreconcilable with Sober Reason, that I will not farther enlarge upon it.

Seeing therefore we find so constant an high Sense of the Word, here used for *Times and Half*, and with so Particular Regard to the Compleatory Deliverance of the *Zion of God*, as *Psalm* 102. 13. The Time to favour her, the *Set-Time* is come ; the very word here us'd ; and *Dan* 11. 35. *The End of all the Tryal, and Purgation, and making Pure, and White of the Wise, the Witnesses of Christ, who have understanding to instruct many who Win many to Righteousness, who shall shine as Stars in the Firmament, who shall Appear in White Robes, in Linen White and Clean, as Priests and Kings washed in the Blood of the Lamb ; This End is expressed by this very Word. These Two Scriptures I subjoyn at the last to All that went before, The Time of this End is מועד, an Appointed, or Indicted Time.*

And to conclude the Argument, I find, as Divine Providence order'd the Entrance of *Indicted Time*, as a Public Character of Time, as before observed, near the *Autumnal Equinox* ; so the Great Things he hath done for the *Kingdom of Christ*, have been near that time: The Great Victory of *Constantine over Paganism*, enter'd on that time, and the Character of *Indictions* Founded upon it. *Theodosius* the Great, his Victory over *Heathenism*, attempting Re-Ascendency, was near the same time : The Appearance of *Luther*, in his public opening the *Reformation*, was about the same Time ; and near the same Time was the very Adorable Rescue of these Nations from *Poper*y (in the last Eighty Eight,) Aspiring to *Gallican Monarchicness*.

Now as to the Objections that I know will Arise, Such as, *Of that Day and Hour, &c. The Father hath Set-Times and Seasons in his own Power.* This Search into *Times of Prophecy* is *Prying into the Ark*, and *Intruding* into Things that cannot be known. These, and such like I have often at large Answered heretofore, from the great Duty of Searching All Scripture, and particularly *Prophetic Scripture*, wherein the *Holy One of Israel* is not limited, but as he cannot deny Himself, but magnifies his Word above all his Name.

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As to the *Incertaintys of Chronology*, I have sufficiently guarded against Any, that can be of great consideration by the very Scheme of *Indictions*. Such a small Variation as in the 480 Years, between the coming out of *Egypt* in the First *Month*, and the Beginning to Build the *Temple* in the Second *Month*, 1 *Kings* 6. 1. May be Allowed.

As for All Sinful and Unjust Cavils against the Holy Word of God, they must not discourage us, that we should not draw Water with Joy out of the Wells of Salvation: For so All the Freedom God hath given us in his Word, would be taken away, even in any of the most necessary points of Salvation.

But as all the most Excellent Frames of either Doctrine, or Worship, or Practice, shew the pure Fountain, from whence they derive; so the most Admirable Schemes according to *Prophecy*, are wholly owing to *Prophecy*, without which they had never been Found, or Thought of: Could ever such a connexion of *Indictions*, such Configurations of *Prophecy and Providence*, such *Agreements of Time, and Numbers of Time*, have come so much as into Imagination, had they not been given us in the *Holy Oracles*? And I cannot but humbly hope, All Re-searches into Scripture, tho with Weakness, are far Better than to neglect these Searches; and Declaring them brings more Glory to God, than Silence.

It is true, *The Ways of God are in the Deep Waters*; There are Great Provocations of Churches, that may make Him to let them Know his Breach of Promise, and to Delay his Bringing them into the Land of Promise, as he speaks, *Numb.* 14. 34.

But all These; notwithstanding our Weakness and Darkness, notwithstanding our Provocations; if we wait upon the Lord God of the Holy Prophets, in his Sure Word of Prophecy; we shall find it a Light shining in the Darkest place; and that no Prophecy of Scripture is of Reserved Interpretation. According therefore to this, I am Humbly Bold to stir up All to wait upon the God of Judgment; That this year being the First of the *Indictions of Finishing*, he would, according to the Solemn Oath of the Great Mediator, put a final End to the scattering of the Power of the Holy People; and that the Wonders of his Kingdom may be in Finishing till they are Finished.

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